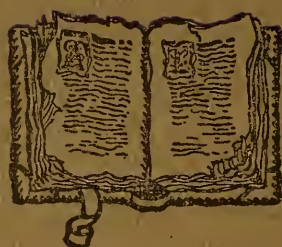


Howard University Record

November, 1910



Addresses by
Dr. Elmer E. Brown
Bishop Chas. H. Brent
Mr. Dwight O. W. Holmes
Pres. Taft on University Training



HOWARD UNIVERSITY RECORD

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The Right Reverend Charles H. Brent,
Bishop of the Philippines, Mr. Dwight
O. W. Holmes, A. M., Dr. Elmer E. Brown,
United States Commissioner of Education,
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University Notes

The New Hall of Manual Arts and Applied Sciences is now building, and will be completed in February.

President Taft has accepted a position on the Board of Trustees in place of the late General Oliver Otis Howard, one of the charter members of the Board. The President is taking an active interest in the work of the institution.

It is a remarkable fact that the income from *tuition alone* from the School of Medicine for the past two years aggregates over \$55,000 cash. In the school of Liberal Arts and Academic Departments, there is only a moderate incidental fee, the expense of teachers being largely met by Government appropriations.

Having outgrown the Central Steam Heating Plant erected two years ago, there is now in process of construction a new heating, electric lighting and power plant, costing \$80,000, that will supply the University and the Freedmen's Hospital for years to come. Provision is made adequate for the heating of six additional buildings on the campus.

The entering Freshman class in the College of Liberal Arts numbers 167, which is unprecedented in the history of Negro education. It is a most gratifying response to the enlarged opportunities at last offered at Howard. Nearly six hundred students are now registered in the departments of physics, chemistry, and biology, all classes being taught in the new Science Hall, which makes possible the effective instruction of such a body of students in the sciences.

Professor John L. Ewell, D. D., whose death is greatly mourned by a large circle of friends not only at Howard but throughout the nation, has left the sum of one thousand dollars to be administered by the American Missionary Association, to form the Ewell fund, the income to be used in the School of Theology of the University, for instruction in Church History and Hebrew Scriptures, or in any way that may seem best, subject to the same conditions as the Stone Fund.

W. T. Stead, Editor of the London Review of Reviews, has pronounced the recent article in the Nineteenth Century by Professor Kelly Miller, on "The American Negro as a Political Factor" as the most remarkable article in the month's issue, and as the most intrepid, thorough-going defense of the political capacity of the Negro he has ever seen. The American Review of Reviews speaks of it as "a vigorous, courageous defense of the political capacity of the black man." This article has been published in pamphlet form and can be secured at the Bookstore, or from Professor Miller.

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Address of the Right Reverend Charles H. Brent

Bishop to the Philippine Islands; November 2, 1910

Mr. President, Students of Howard University:

I count it a privilege to be here today and to have this opportunity of coming face to face with you and to bid you Godspeed in the life that lies before you.

In my life in the far East, certain words, very wisely written long years ago, constantly come to my mind, and the more I think of them, the more profoundly am I convinced of their truth. "God hath made of one blood all nations of men to dwell on the face of the whole earth." That is to say, God's intention for mankind is that it should be a wonderfully diversified family, a family at unity with itself. Fortunately it is a diversified family. It would be a most unfortunate thing for all of us if we were all cast in exactly the same mould; if we all had the same temperament, the same characters throughout. But personality is so rich in its diversifications that even in a tribe or in a family, you find distinct characters, characters that are not antagonistic to each other, but each one supplementing the rest, and what applies to the individuals in a family or in a tribe is equally true of nations and peoples and races.

At first sight there may be antagonisms, but when you come to look deeply into the heart of the matter, you will find that the things which are alike in the various diversifications of the great family of men far exceed in profundity and power the differences, and I say I am more and more convinced of this as I move about the world and see the different peoples who dwell in the various countries of the world.

All of us are seeking alike for one great thing. Some of us have

got nearer the ideal than others, but none the less to all alike this goal stands before us, beckoning us on, that we may at last achieve. The thing that you and I are striving for is manhood, and without manhood we are of all beings the most miserable, because the one thing God intended us to have, the one thing that God gave us the capacity for, which will differentiate us from all the rest of creation, and from the very angels in heaven, is what I have termed Manhood. And just how valuable manhood is, God has proved to us by his own example. There is a passage in one of the letters written by the great apostle Paul, which seems to me to sum up in a marvelous manner the whole teaching of Christianity. I refer to those verses which open the second chapter of the letter to the Philippians, where the apostle tells how the Son of God did not count himself to be equal with God, but humbled himself and took upon himself the form of a servant, and became a man, and lived out human life in the midst of human limitations. Now, can there be any higher proof of human capacity than this, that God was willing to take manhood into his own life; that he was willing to strip himself of everything but his selfhood and be known as a servant among men, was ready to humble himself even to the death upon the cross? That is a proof, an incontrovertible proof, that manhood is something so highly valued that God himself felt that he was incomplete until he had taken it into his very life, so that today when you and I look upward, we see what? Why, we see the most familiar thing that human eye could look upon. We see in the Godhead, manhood, and the kind of manhood that you and I covet is that that is declared in the life of our Master, Jesus Christ.

Now, there is just one way in which man can gain manhood. There is no short-cut. Doubtless when you have looked at some great hero of history, you have felt as though he had been endowed at birth with that which we can achieve only through wonderful difficulties. But if such has been your conception, believe me, you are very much astray. No man ever gained manhood, no woman ever gained womanhood, without fighting for it. God will not allow His prizes to be desecrated by hands that are not ready to labor and to fight, so that between our goal and

ourselves, there is reared a cross, and that cross represents hardship. It represents discipline; it represents suffering; but the sufferings of this present time are not worthy to be compared with the glory that shall be revealed not *to* us, but *in* us.

It is quite possible that you are familiar with certain words that were written by a very brave man, who won his manhood through extraordinary difficulties. These were his words: "To travel hopefully is better than to arrive, and to labor is success." The great author, because he was great in letters as well as great in character, who wrote those words was the consumptive Robert Louis Stevenson. What a battle for life that man had, and yet he used every particle of the vitality which he succeeded in gaining, in the help of his fellows. He gained manhood by using every bit of strength that he had in behalf of some one else.

And now I come to the special message which I should like to give you. It is the doctrine of my own life, and I feel without it I would be powerless and useless. Privilege must always be translated into terms of responsibility, or else it will become shackles to your feet and chains to your hands.

Personally, I cannot conceive of a more hopeless position for a man than to be born into this world with the proverbial golden spoon in his mouth, with all the luxuries of life laid upon him, ready in order to be seized and used by him. I consider that the future of such a man is deplorable. Unless he has an inheritance of insight and of spiritual instinct much greater and much deeper than is ordinary, that man is going to begin life a slave and he is going to close his life as he began it, a slave.

Now, there is just one thing to be proud of. What is it? Is it reputation? Reputation is a most valuable thing, and the law in our country is just in seeing that a man's reputation is defended, and that no man can rob him of it lightly. But valuable as reputation is, there is something which is more valuable, and that is character, which ought to be the substance of which reputation is the reflection. A man with a reputation and without a character is in a very perilous place. A breeze of popular prejudice may rob him of his reputation, and when he is robbed of his reputation, if he has no character, what is he going to fall back upon? Character is just another word for

manhood of which I have been speaking, and before reputation, must come self-respect. Then we must build up within ourselves a something that we have a right to reverence, so that, supposing the world were to take away from us everything that we have, so that, supposing we were to stand absolutely naked of possessions before God, we would still have something that we could look upon with gratification and respect. Have we got that thing within our lives? Are we building it up in our hearts and characters? If we have got self-respect, then reputation means something. It means that the community about us recognizes our ideals and that which we reverence in ourselves, and gives us due credit for what we are, or at any rate, for what we are striving to be.

There is no one who is more enthusiastic about education than I am; the education of the mind, the education of the hands which ought to accompany the education of the mind. But the education of the mind and the education of the hands are valueless, if not an actual menace, unless side by side with these two departments of training, goes the education of the conscience, and it is the conscience ruling over the mind that tends to create character.

What I should like to do to-day would be to challenge you in such a way as to make you determine above all else to reach the highest goal;—to reach the goal of manhood; and having gained manhood, you have gained the best thing that God or the world can bestow upon you. And more than that, it is within your reach, but it is within your reach only through those opportunities which God has ordained must be used before we can reach the goal. You know what difficulty is? Why, it is something to be overcome. There must be found day by day, difficulties overcome. It is not something to be swept aside, to be avoided. It is something to be faced. Those magnificent lines of Browning come to my mind:

“One who never turned his back, but marched breast forward;
Never doubted clouds would break;
Never dreamed though right were worsted, wrong would triumph;
Held we fall to rise, are baffled to fight better, sleep to wake.”

That is the kind of students I believe you are going to be. You are going to face your difficulties; you are not going to slur

over them, but you are going to conquer. You are going to place them under your feet, and by so doing you will win manhood and womanhood.

Now as to the privileges you have. You have here extraordinary opportunities. And what are those opportunities to be used for? For selfish aggrandizement? Are privileges ever to be used as toys? They may for a time seem to be toys, but sooner or later, if they are thus used, they will turn into a prison house and you will find yourself a shackled prisoner.

Privilege is always to be interpreted and translated in terms of responsibility. That is what God declared to man when he gave his Son. Equality with God is not a prize to be grasped after but to be earned, and we must follow the example of him who "though he were rich, yet for our sakes became poor, that we through his poverty, might become rich."

Privilege translated in terms of responsibility: This then is my special message to you. Brand these words on your memory. Brood over them. Try and discover their most secret and deepest meaning. Any gifts that have come your way are not for selfish enjoyment merely. Any victory that you win is not for your own satisfaction. One feels very frequently men take all the power out of life, out of opportunities they have, by failing to use them. To live is something that gives great satisfaction and aggrandizement. The very moment privilege comes to us, we ought to so use it that it will be a benefit to others. This doctrine has always been the texture of Christianity. It has not always been put into operation in individual life or in great corporate masses of men. I have only to point you to the policy of Great Britain in her dealings with the Oriental countries, and you will see that through those centuries, her only thought of the Orient was a vast treasure house which would give her great wealth if she was very wary in her dealings with the Orientals, and there is not a chapter in history which is more disgraceful than that chapter which tells of the commerce and trading of the East India Company. The first dealings of Europe with China were not such as to cause any great pride to rise in our hearts, as we review that period of history. But now all this is changed. We find such men, for instance, as Lord Cromer, a man who is

endowed with all the best gifts that his country can bestow on him, going to Egypt twenty-five years ago, and going to translate his privilege into responsibility, to give those people what they did not have; and what was the result? Why, after he had administered there for some time, Egypt began to change completely, and today, now he has finished his course, and is waiting for the great change to come, spending his declining years in England,—today Egypt has a future, when less than thirty years ago, she was a bankrupt nation; today the Egyptian has a national pride, when less than thirty years ago he was abject; today there is a unified Egypt, where less than thirty years ago Egypt was a conglomeration of tribes. And go to India, you will find the same thing there. You will find that the world, the Western world, is waking up, and that it is trying to interpret its privileges into terms of responsibility. It is trying to show that the true use of strength is to lay it at the disposal of those who are weak.

What is your future? What is your ambition? Is it merely a personal one? Oh, in God's name, let me entreat you to change it from being personal and make it national. You have a responsibility not merely to the people of your own race in this republic, but to the Republic itself. We are part of the nation, and your privileges can be interpreted in such a way as to make you a contributor, and a real contributor, to the progress and well being of this nation. Believe that this is your vocation. Do not spend your time in vain regrets. Do not suppose that any miracles are going to happen in your case, because they are not; but believe that manhood and womanhood will come to you if you will strive for it, if you will overcome your difficulties and if you will gain that self-respect which is due to the fact that there is in your hearts and in your lives what is known as character. The work that America is trying to do in the Philippine Islands is just that work, to aid the Filipinos to gain, out of their difficulties, manhood. May God bless this University. May He make the students diligent and earnest. May He give them clean motives and strong purposes, and at last, a fine manhood.

Address of Doctor Elmer E. Brown

United States Commissioner of Education

The formal opening address before the academic departments of the University was made by Dr. Elmer E. Brown, United States Commissioner of Education, on the theme, "The Two Sides of Education,—Technical and Liberal."

The insistence of Dr. Brown who stands as one of the great leaders of the modern educational movement in American education, for life training for the doing of practical things, with his insistence, also on efficiency, is in line with modern training in education. For this, Howard University stands, as it is here training the future teachers, physicians, preachers, civic, moral and industrial leaders of a rising race. Dr. Brown spoke in part as follows:

"President of the University, members of the faculties, members of the University, and friends: It is an honor, Mr. President, and I thank you, to be invited to participate in this opening function of your academic year. The ties that have bound us together personally and officially, as you have intimated, are strengthening from year to year, and it is a thing in which we of the Bureau take great satisfaction. Those of us who were present at the inauguration of Dr. Thirkield as President of the University and the celebration at the same time of the Fortieth Anniversary of the institution felt that the University was under the strong tide of a forward movement which was going to bring about great advancement. That confidence has not been disappointed. Our expectations have grown larger rather than less, as the time has gone on.

What I want to speak of today is the two sides of education, the liberal side and the technical side. A liberally educated man is a man who has learned so thoroughly how the whole world hangs together that he constantly sees his own interests only as related to the permanent human interests, as interwoven with the interest of all other individuals and of all other peoples on the face of the earth. Technical education teaches a man to do something that distinguishes him from his fellowmen as regards his power to serve them in some way for which there is a demand. The one side of education enables a man to see the world and

his relation, and the other side enables a man to do something that is his own contribution, and men who are so educated that they can accomplish these two results are men for whom there is a demand. They are wanted continually.

Our educational movement of this present time, say for the year 1909-1910 lays a new stress upon the technical side of education and is causing us to be interested in the common things of life. And I am very much disposed to think that this is one of the most American things that we have to learn ; that one of the greatest contributions that our America of all races and creeds and people is going to make to the civilization of the world is a new ability to grasp the intrinsic interest of ordinary things.

The first time that I attended an International Peace Conference at Lake Mohonk, Mr. Smiley, who had asked the men together for this conference, requested me to attend the breaking of ground for a new normal school a few miles away. In the wagon, besides Mr. Smiley, the driver and myself, were Dr. Lyman Abbot, President Eliot, Justice Brewer, President Nicholas Murray Butler, President Warfield of Lafayette College, Commissioner Draper of New York, and State Commissioner Schaffer of Pennsylvania. After the speeches which were received by the country people around, Mr. Smiley proceeded to take charge of the plow, and plowed a perfectly straight furrow on the rocky hillside, and asked the rest of us to place one beside it. Out of those nine men, who had not only an American reputation, but a world-wide reputation, men who represented some of the highest and most conspicuous and distinguished leadership in this country, Mr. Smiley got four straight, good, beautiful furrows plowed across that hillside. The impressive thing was that these men, leaders in American thought, could yet take pride and satisfaction in an ordinary, good, clean skill to plow a furrow in rocky land. They put into their work ideas and ideals. The carrying out of this idea is the abolition of drudgery. Drudgery is work without ideas and ideals, freedom the same work with ideas and ideals.

You are to be congratulated here at Howard University upon the fine showing that your School of Medicine has made in that recent report of the Carnegie Foundation, a thing of great signifi-

cance for the race. The man who has mastered the profession of medicine, who has become a really professional practitioner of medicine has a work to do in the making of civilization at this time in both races that is of incalculably great importance. The responsibility centers upon him now and he can do things that no one else can do,—and yet I can say almost the same words of the teacher. He needs to be able to help his pupils of all classes to see the light of eternal things in the commonplace things of every day life and yet to do some one thing better than anybody else can do it. The teacher who can do that is a conspicuous part of of the twentieth century civilization.”

President Taft on University Training

Remarks of President Thirkield in Rankin Memorial Chapel on the Gift of a Large Photograph, with Autograph of President Taft

It is singularly appropriate that this superb likeness of the President of the United States should hang in our Carnegie Library. That building is forever notable in that the Corner Stone was laid by President Taft, and the address of dedication was also given by him. It would appear to be unique in the educational history of the country that a building should thus have its Corner Stone laid and its completion signalized by the President of the United States.

Since Mr. Taft has occupied the presidential chair, he has given what appears to me to be the strongest endorsement of the claims and needs of the Negro race for the higher education ever spoken by a President of this Republic. In strong, judicial terms, President Taft first laid upon the nation the support of Howard University as an obligation that should be recognized and carried out in a generous spirit. He said:

“This institution here is the partial repayment of a debt—only partial—to a race to which the government and the people of the United States are eternally indebted. They brought that race into this country against its will. They planted it here irretrievably. They first put it in bondage, and then they kept it in the ignorance that that bondage seemed to make necessary, under the system then in vogue. Then they freed it, and put upon it the responsibilities of citizenship. Now some sort of obligation follows that chain of facts with reference to the people who are responsible for what that government did. The obligation would

be clearer, or rather, the method of its discharge would be easier, were it not for our constitutional system, which throws generally upon the States the burden of education, and leaves to the general government only certain limited jurisdictions with respect to the people. However, in so far as the District of Columbia is concerned and the establishment of institutions of learning in this District, we are free from any embarrassment with respect to carrying out the obligation, and it is fitting that the government of the United States should assume the obligation of the establishment and maintenance of a first class university for the education of colored men.

"It is necessary for the success of the colored race that there be among them leaders of that race fitted by university education for that leadership. There is not any likelihood, with deference to persons who occupy a different position, that either in the generosity of the general government or in the generosity of individuals who found colored colleges and universities, there is to be such an opportunity given as is likely to lead too many colored men to acquire university education as compared with the number of colored men that there are in the community and especially south of the Mason and Dixon's line. The opportunity that there is for educated colored men to aid their race in the struggle before them for economic success and the maintenance of themselves as worthy and valuable members of the community, the opportunity that there is for university men among men to assist in that movement, I say is very great indeed.

"Through the South one of the things that is essential is the cultivation of greater sanitation and greater attention to the laws of hygiene among the colored race. What we need in the south is a great many more physicians of their own race to tell them how to live and to enable them to recover in sickness.

"*The benefit which teachers educated here can do for their race* goes without saying. Of course the basis of the education of the colored people is in the primary schools, and in the industrial schools—in schools framed after Hampton and Tuskegee, and even those less ambitious, but still furnishing an industrial development. In those must be introduced teachers from such university institutions as this, and it is furnishing the material for the faculties of those smaller—not smaller, but less ambitious—schools that such an institution as this shall have its chief function.

"Then, too, among the colored race, the ministers have a

great influence. Now, if they are to wield that influence they cannot be too highly educated, they cannot know too much in order that they carry on their sacred functions and discharge them to the highest benefit of the race.

"I say these things with a good deal of emphasis, because I know there are many who dispute the wisdom of large distributions to universities of the colored race, and at one time I was very much perplexed with the argument to know whether or not it was proper. But what is the fact? There are four universities in this country, besides Howard University, devoted to the colored race. Now when you consider that there are ten million Negroes in this country, you see how utterly inadequate, even for the education of the leaders, those universities, together with this, are, and there is opportunity for the founding of more, or certainly for the enlargement of this, as *Congress and the people of the United States shall understand the useful part that this institution and institutions like it play in the real uplifting and onward progress of the race.*

. . . Everything that I can do as an executive in the way of helping along this University I expect to do. I expect to do it because I believe it is a debt of the people of the United States, it is an obligation of the Government of the United States, and it is money constitutionally applied to that which shall work out in the end the solution of one of the great problems that God has put upon the people of the United States."

Moreover, he has shown himself the friend and helper of all institutions for the Negro, by giving his time, energies, thought, and strong utterances in behalf of many of them. He has accepted a place on the Board of Trustees of Howard University, as well as on the Board of Hampton, and the Jeannes Fund. And to my personal knowledge, he has fulfilled the requirements of his trusteeship in these several institutions in no perfunctory way, but has generously given time, thought, and substance to all of them.

In sincerity, in broad and generous service, in strong and memorable addresses in behalf of the broadest and highest education of the Negro race to equip that race for effective service, President Taft has forever laid the friends and helpers of Negro education under a weight of obligation and gratitude.

Our Debt and Our Duty

Annual Oration delivered before the Alumni Association of Howard University, Washington, D. C., May 25, 1910. By Dwight O. W. Holmes, A. M. '01.

I am proud today that I am an alumnus of this, the greatest institution for the higher education of the race in America, or indeed upon the Globe. I am glad to be here to fraternize, in the spirit of common adoration, with the nearly three thousand children of the same mother. I feel highly favored in being permitted to unbosom my soul today in protestations of love, honor and devotion to the cause of Howard and the spirit for which she stands. Nine years ago, on Commencement Day, as a member of the class of 1901, it was my pleasure to speak at the exercises upon the subject "Our Debt and Our Duty;" the "Debt" being that which we, living in the 20th century, owe to the centuries gone before; the "Duty", the payment of the obligation which such an inheritance imposes. Today my theme is the same—"Our Debt and Our Duty",—its application somewhat more restricted.

We stand today debtors indeed to this University. Whether as American citizens, glorying in the strength and vigor of the nation and the liberality of her institution; whether as members of the race of enfranchised millions, rejoicing in our emancipation from the thralldom of ignorance and thrilling with vigor born of a realization of intellectual heights yet unattained; or whether as children of this, our Mother, sent forth into the world to preach her gospel of equal educational opportunity for all men—whether as American citizens, members of the Negro race, or as alumni of this institution, we owe individually and collectively a debt to Howard University which can never be repaid.

The Federal Government acknowledges the debt of the American people to the Negro race, and contributes annually a generous appropriation toward the support of this institution in partial payment of that debt. I would much prefer, however, that this obligation be charged to a different account; for the debt that the American nation owes to the Negro race is unpayable in coin of the realm. Let America consider her obligation as one

to Howard University herself, for the actual return that she has given and is now giving for dollars invested. I take it as axiomatic that a national obligation is created by any institution that has wrought largely in the solution of a perplexing problem, has contributed to the general prosperity of the nation, increased its average of economic efficiency, raised its standards of citizenship, and placed upon higher planes the intellectual, social and moral ideals of its people. Applying this test to Howard University, Uncle Sam has invested wisely and well, and is drawing interest upon his investment at a thousand per cent.

The foundation of Howard University, in 1867, as an institution for the training of the lately emancipated race, along the lines of the higher education, was a bold experiment suggesting divine inspiration on the part of its founders. But confidence in the possibilities of manhood, in whatever conditions, under whatever skin, wherever found, was the master virtue of our patron saint, now glorified; and for all his battle and his blood, his wisest counsels and his good right arm, Oliver Otis Howard rendered to America his grandest service when he erected here at the nation's heart this abiding monument to his audacious faith. *The right man, at the right time, did the right thing.*

The Emancipation, with its concomitant rights, privileges, duties and immunities, created a situation anomalous and unprecedented in its economic, social and political aspects. As though endowed with supernatural authority, the Proclamation purported to transform bondmen into freemen, slaves to citizens, chattel into men with inalienable rights. But in spite of its heaven-born conception and humanitarian intent, its immediate effect was merely to unmanacle the physical bodies of the slaves, at the same time creating a crisis in a situation already strained to the breaking point. A horde of what were commonly considered half-savage blacks had suddenly been loosed upon the land—a mass of human matter, sired of jungle tribes, debased by over two centuries of slavery's repression, brutalized by social practices, immoral and unmoral; cowed by an industrial system which rendered man twin brother to the ox; debarred from all practices creative of the virtues of patriotism; denied all knowledge of the principles of organization and administrative control,

and unacquainted with the veriest rudiments of formal education, so necessary to complete manhood and successful citizenship.

At this crisis the American nation faced tremendous possibilities for good or evil. Correctly handled, this mass was capable of becoming a useful, important and even indispensable part of the population. But so delicate was the situation that the wholesale application of false doctrines might easily have lost all that had been so dearly bought with blood, and rendered the last state worse than the first. Four millions of human beings, whatever their condition, possess all phases of possibility and the inauguration of any system of education at that critical time, based on the assumption of racial intellectual incapacity, would doubtless have been a dire mistake.

And Howard University, my fellows, on the principle that what is good for man is good for man, was founded forty-three years ago to try out the highest possibilities of this apparently hopeless horde; and to give to the sons of this people the same opportunities for intellectual growth, to disclose to their long blinded eyes the same heavenly visions;—verily, to feed their souls upon the same bread of life as was afforded to the sons of the best blood of New England. That this course was a mistake we emphatically deny, for the history of the achievements of Howard University justifies the faith of its founder. Her three thousand graduates, and other beneficiaries in less degree, have carried her spirit throughout America, weaving it into the very warp and woof of the fabric of the life of the Negro race, and thereby improving in a marked degree the character of the American people as a whole.

For service rendered by the exercise of the peculiar function of supplying the higher needs of the black race, and for giving first aid in averting the menace of emancipation, the Federal Government owes an eternal debt to Howard. And you, Honored Sir, in the capacity of President of this University, in placing before Congress her needs, stand, not as a beggar pleading reluctant alms, but as an advocate of a vast national obligation. West Point and Annapolis, in making their ministers of war, certainly render no greater service to the nation than does Howard in training her apostles of peace. Such, then, is the debt of all Ameri-

can citizens to Howard University. The peculiar debt of the Negro race as such is too obvious for comment, and is directly corollary to the proposition just established.

Strange as it may seem, it is as individual graduates of this institution that we are too often forgetful of our personal obligation to her beneficence. I am extremely grieved to confess that I have known both graduates and students of the University who seemed to show little or no respect, to say nothing of gratitude, toward this tender mother. Now, while I can find excuses for some of our shortcomings, I can find absolutely none for this. By far the largest number of her students, certainly during the first forty years, came here in penurious circumstances, wholly or partially unable to pay in dollars and cents for the educational privileges they came to seek. And yet none were turned away on that account. Literally we came hungered and she gave us meat; thirsty, and she gave us drink; strangers and she took us in; naked, and she clothed us. More than one of you today can verify these statements from personal experience, and in your heart will endorse every word.

And more—practically every one of us owes whatever mental and moral superiority over his fellows he may possess, whatever measure of influence or leadership he may exercise, and whatever heights in his particular vocation he may have attained, to the spirit implanted by, and the inspiration received from those heroic men and women who for many years, in all the departments of this University, gave themselves so freely and so unselfishly that we might not be denied. Shame upon every son of Howard who denies his rich inheritance or fails in gratitude to her and devotion to her cause. And so, as American citizens, as members of the Negro race, and as Howard Alumni, we owe a three-fold debt to this institution. How can we pay? What is our duty?

In spite of her glorious achievements, her brilliant history, Howard University has just rounded out her childhood. The tasks so far accomplished are merely the ripe fruits of her infancy. Her chief glory is a glory yet to be. We consider her past achievements as indicative merely of greater possibilities. In anticipation, I see here an institution for the higher education of the Negro race, equal in all respects to the best university in existence

for the higher education of the white race. Indeed, if I read correctly the signs of the times, such an institution will ere long be an absolute necessity, for the Negro student in the white colleges of this country is fast becoming *persona non grata*. The spirit of philanthropic pity of the seventies and eighties, which welcomed the sons of freedmen to academic fellowship, is fast being displaced by a feeling of polite tolerance; in turn, I fear, to be succeeded by absolute prohibition or such cold indifference as to freeze ambition too precious to be thus sacrificed. And, however much we deplore this tendency, it is nevertheless existent. The American movement toward racial separation is now battering at the last strongholds of those forces which have opposed its progress—namely, the institutions of higher learning. The Berea College incident is indicative of this tendency; and the recent action of the student body of Oberlin in demanding a separation of the races signifies that there is no immunity—for Oberlin was the pioneer in the admission of Negro pupils to the privileges of its courses and to social fellowship with the student body.

And not for this reason alone is such a University necessary. Not a few of the most noted educators in America, of both races, contend that, other things being equal, it is in general far better for Negro youth to be trained in Negro schools, where the inspiration resulting from contact with teachers of their own race, and the unrestricted intercourse with their fellows in usual student activities, affords a stronger stimulus to the development of manly character, and more adequately trains them for their peculiar duties than is possible under any other conditions.

Be that as it may, however, it is an indisputable fact that the best class of white Americans believe, and certainly we believe, that there should be at least one truly great Negro university, providing such courses in the arts, sciences and education; in technology, in all its variations; in medicine, law, theology, and commerce, and both graduate and undergraduate, as will receive the unqualified endorsement of the highest educational thought of the twentieth century. And Howard seems destined by favoring fortune to become that great national Negro university. Situated at the nation's capital, with all the advantages offered

by the city of Washington as an educational center; closely in touch with the machinery of national legislation; surrounded and patronized by the largest and most intellectual group of Negroes in the world; and intimate with the largest and best organized public school system for Negroes to be found anywhere, Howard stands unrivaled for the fulfilment of this high destiny.

Now, the Honorable President of this University has stated on more than one occasion that he considered the alumni body its greatest asset. And indeed three thousand men and women, with many more to come, devoted to the cause of the greater Howard, *should* be an irresistible influence in the realization of this great ambition; and *will* be, if we do our plain duty. And, as I see it, our duty is this:

FIRST.—To perfect our organization to the end that every graduate of this University be reached and made to feel that he is an integral and important part of the University corporation.

SECOND.—To kindle anew in the breast of every son and daughter of Howard that soul flame of fervent love and enthusiastic devotion that finds no task too hard, no sacrifice too great, if the end be the glorification of Alma Mater.

Now, in the past, while our graduates have wrought nobly in the fields of general usefulness, as an alumni body they have done little for the University itself. We find, however, some extenuation for this apparent lethargy in the fact that we represent the first generation of Howard's sons and daughters. While students here, no traditions or evidences of alumni activity existed to inspire us; no enthusiastic re-unions of old graduates recurred annually to make us long for the time when we, too, could join their devoted ranks; no returning classes met around their ivy to sing old songs and tell old tales, and swear again eternal love for Howard. No, the first generation had none of that inspiration.

When a boy down in Virginia, about eighteen or twenty years ago, I used to read in the newspapers and magazines about the doings at the big universities—Harvard, Yale, Princeton, and such. And I often read, too, of the alumni of those schools and the loyal things they did—presenting a boat-house here, endowing a scholarship there, building a library or a dor-

mitory in the other place. So the alumni idea loomed large to me even then; and to be an alumnus of Howard seemed to me the privilege superlative. When finally I reached this place I was keenly disappointed. I expected to find evidences of great alumni activity, for the alumni idea that had impressed itself upon me was that of a body equally as important in university life as the faculty or the students. I waited patiently through the first year, but no Alumni. Commencement time drew near; surely they would come now, for in my tales of college life this was the witching hour when they appeared and showed their wondrous feats. But Commencement came and went—but not the Alumni. And for eight long years I waited and watched—but all in vain. And then I realized that the Alumni, like the University, had not grown up—that was all.

But, my fellows, the University is to-day in the first flush of its early manhood. The new century has brought to her the strength and vigor of maturity, and ushered in her welcome renaissance. Every sign of development and progress, which shows so conspicuously on every hand, indicates that she has started upon the realization of her great destiny. Taking the famous universities of the country as models, the present administration is wisely adopting the practices and customs that have made them great, and are perpetuating their greatness. And this alumni body must wheel into line with that policy, and take the same relative position to Howard, and perform the same relative functions, as do the alumni of the greatest universities in America. In no other way, my fellows, can we make good President Thirkield's declaration—that its body of Alumni is the University's greatest asset.

The Alumni re-unions held here since 1907, and of which this is the third, are steps in the right direction. But more complete organization must be effected and some method devised, by which that larger part of our brethren, unable to attend this annual gathering, may be brought more clearly into alliance with us. In some way—either through the home Alumni here in Washington, or from the University itself, information of what is going on here and what is expected of everyone, should be distributed throughout the land, wherever a graduate of the University has his abode.

Another most fruitful source of Alumni interest is the practice followed at many of the great universities—Harvard, for example—of inviting the graduates to vote for alumni representatives on the governing body of the institution. Such an invitation inspires a belief in the mind of the recipient that the University respects the opinions of her own children and seeks from them active co-operation. The objections to this plan, which were valid here twenty years ago, are invalid to-day. The inauguration of some such practices, by which all those who have gone out may be retained in intimate fellowship, is an urgent duty and a pressing task. In no other way can a unified, interested and effective alumni body be maintained; and unless we mean to be effective, this meeting, and all others like it, are mere shams and vain pretenses.

But, fellow Alumni, our greatest task, our most urgent duty, is the creation and perpetuation of a Howard spirit, a college loyalty, an eternal devotion—first within our own hearts; and we must endeavor, by every legitimate means within our power, to render conditions here conducive to the development of those same virtues within the hearts of those now sojourning here and those to come, who will some day join our ranks. Mere talking will not do it, for abiding love is not born of academic discussion. Arguments of cause and effect engender no devotion. Logical dissertations, with their “why’s” and “wherefore’s” arouse not undying enthusiasm. Love, enthusiasm and devotion are sentiments born and nurtured in the hearts of men by deeds that try the soul, quicken the pulse, and warm the blood. That indefinable, unreasoning sentiment which we call patriotism is the greatest asset of a nation’s glory, and the best guarantee of its integrity. Some one has said that war is a necessity, if for no other reason than that it keeps alive that potent virtue, and fans to white heat that vital fire without which a nation were indeed dead. It is in doing deeds for her glorification that the true, soulful devotion for Howard must be born.

Now, the daily papers and other periodicals that come to my table I read with eager eyes and hungry brain. But once a week comes a modest little sheet, imperfect, brief; but this one I read with my heart, for it is to me a letter from home, and I *know* that

the boys who issue that journal, at such a sacrifice of their time and labor, simply because they feel that Howard should have a respectable student publication, will in years to come be the men who will help erect here a suitable building to house the University press. For two years the Dramatic Club has spread the name and fame of Howard by the excellence of its histrionic productions. The sacrifice of time and effort, so necessary for the successful presentation of these plays cannot but leave a wholesome spirit of love and loyalty in the heart of each and every participant. And how can we estimate the service rendered to the cause of Howard by those oratorical champions who have during the present season vanquished four pretentious rivals on the platform of forensic debate? These same orators will in after years, with equal enthusiasm, and in the same stentorian tones, speak out for this cause they too have learned to love. And we, as Alumni, should constantly encourage and generously patronize such manifestations of student activity and use our influence in persuading every wellwisher of Howard to do the same.

But it is probably in the field of athletic endeavor that the seeds of college spirit find most soil. The spirit imbued by clean, physical contest is in kind and character similar to that engendered by honorable battle—a white hot flame when stress is at its height, followed by a warm red glow, less fervent but eternal. Whose soul, upon yon field, did not thrill with emotion last Thanksgiving Day? Each Howard heart beat faster and faster, as the game went on; each love surged stronger and stronger; each voice rose higher and higher; until all burst forth in one tremendous and exultant shout of victory, when our gallant warriors forced the ball across the line, wiped the blot from our escutcheon, redeemed our honor, and set floating proudly to the breeze the glorious White and Blue. That white hot flame branded "Howard" on every heart that felt its touch.

In football, basketball, baseball, track and field, Howard's athletes have for years wrought nobly for her cause; in fact, I venture to say, have contributed most largely to the creation of that vitalizing spirit of which I speak, and yet this all-important branch of University life receives the least serious attention, if the provision of adequate facilities be taken as the criterion.

Nor is this condition new—no even as bad now as it has been. In my days we practiced football every day in grime and sweat; but were generously allowed one bath on Tuesday night, as a special luxury, and another on Saturday as a weekly necessity. The present shower baths certainly show considerable advancement. Our training diet consisted of whatever we could find lying loose and unguarded, from peanuts all the way up to gingersnaps and pie. The training table as now conducted is indeed a big step. And much in those days, fifteen years ago, did we long, and long did we cry, that we might have a gymnasium—and Howard's athletes, and indeed the student body as a whole, are crying just as bitterly to-day as we did then—and the ground is yet unbroken.

Howard University Alumni! the call to immediate and specific duty is here! The world judges worth by results—by things done. Howard claims success because she has given to the world men and women who are doing its work. Our honored President of the University is hailed as a success because he is bringing things to pass. The beautiful library, lately dedicated, and the commodious Science Hall, now nearing completion, are but visible evidences that he is doing what he came here to do. And if this Alumni Association means anything at all, it will speedily erect that gymnasium which it has pledged to the students of this institution, both present and future, and in so doing it will rear aloft an enduring monument to true alumni zeal, and furnish inspiration to student generations yet to be.

Whenever I return to these scenes even the physical and external manifestations of the University arouse again in my soul the same feelings of love and devotion which I knew when a student here, and which makes Howard almost a fetish to me. And I ascribe this tendency to the intense interest taken in all branches of student activity. And, given proper facilities and encouragement, all students who come to this place will take such a deep interest in the various phases of university life, through the years of their sojourn here, as to kindle that spark and fan that flame of loyalty and love to such enduring heat, that in after years the sentiment of each heart can be voiced in the words with which my heart expressed its love one night awhile ago, when I had re-

turned to these dear scenes as a wandering child to the old home:

I love every spot, every blade of grass
That carpets thy bosom fair;
Thy hallowed halls, thine ivied walls,
Every memory that lingers there.
And the voice of the breeze as it sings in the trees,
Seems to say in its musical rhyme,
That thy heart as of old is as dear to my soul
As it was in that long gone time.
When thine old walks I see, every face dear to me
Comes again, and loved voices I hear;
Then with rapture divine, round my heart I entwine
Each remembrance of thee, Mother dear.
Oh, in years yet to be, as thy vision I see,
When the sands of my life run low,
May my heart beat as true to the white and blue,
As it did in those days long ago.

O, Sons and Daughters of Howard,—to this our Mother we
owe eternal devotion!! She needs our arms—our prayers—our
tears—our hearts!

Alumni Notes

Prof. L. B. Moore, Ph. D., Dean of the Teachers College, has reported to President Thirkield the distribution of recent graduates of the Teachers College, of Howard University, showing that there is a great demand in the educational field among colored people for professionally trained teachers. He reports that the demand far exceeds the supply; that because of the forward move in education upon all lines and the introduction of the new courses of study, superintendents of education are searching diligently to find well equipped teachers for their schools. His report of last year's graduates shows:

Mr. H. L. Cox, Principal of Douglass High School, Columbia, Mo., Mr. W. B. Overton, Principal of Mechanic Street School, Cumberland Md., Miss Phoebe Perry, Teacher in High School, Wheeling, W. Va., Miss Alice Porter Murray, Teacher in High School, Cairo, Ill., Mr. Rufus J. Hawkins, Teacher in A. and M. College, Tallahassee, Fla., Miss Sadie Bruce Davis, Teacher in State Normal School, Elizabeth City, N. C., Bertha Hanson, Teacher of the Morgan College Branch Institute, Lynchburg, Va., Miss Emma Williams, Teacher in Public School, Milford, Del., Miss Helen E. Jones, Teacher in State Normal School, Montgomery Ala., Miss Birdie Jordan, Teacher in State Industrial Institute, Topeka, Kan. Miss Edna Cook declined a position at East St. Louis to return to the University for further study; Mr. William R. Williams, is pursuing Post Graduate Course in the University; Prof. F. D. Bluford, who graduated a year ago, has been elected Dean of the State Normal School at Frankfort, Ky., at a salary of \$1000.00 per year.

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